

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 21.

CARLISLE, DECEMBER 12, 1823.

Vol. II.

## PALESTINE MISSION.

*Continued from p. 305.*

JOURNAL OF MESSRS. FISK AND KING,  
IN UPPER EGYPT.

### *Temple of Carnac.*

*Monday, March 3.* Visited the temple of Carnac. It is a half-hour's ride from Luxor. We spent about four hours in looking at its ruins. We entered by a gate way, on the south side, and near the west end of the temple. In coming up to the gate, we passed between two rows of Sphinxes, fifty in a row. Some were almost entirely destroyed, and the heads were broken off from them all. Those that were most entire, had each a statue of some god before it, and of the same piece with itself. We then came to the outer gate. The whole column is forty feet square, and, as nearly as we could judge, seventy feet high. The passage is eighteen feet wide. From this we advanced between two rows of Sphinxes, ten in a row, about forty paces to a second gate, which opened into an apartment where stood thirty columns twenty feet in circumference. Passing a third gate we entered another apartment, in which are eight similar columns. We then came apparently to the end of these ruins, and found ourselves among the dirty huts which now compose the village of Carnac, and are inhabited by ignorant and miserable Arabs and Mussulmans. The number of dogs was to all appearance nearly equal to that of human beings. Advancing two hundred paces, we came to an immense pile of walls, columns, &c. This is the most interesting and magnificent part of the temple. We went to the west end of it, where we found another gate with

rows of Sphinxes before it, but they were so nearly destroyed, as to render it impossible to count them. The gate itself, when compared with that by which we first entered, is extremely simple, and without hieroglyphics. We entered and found ourselves in a magnificent apartment, in which were sixteen rows of large columns, of nine in a row. The two rows, which form the passage toward the east gate, were higher than the others, and surmounted with capitals. A part of the stones, which compose the covering of this room, still remain in their places, and are twenty feet long. Before the east gate of this apartment are two pair of obelisks. One of each pair is fallen down, and broken in pieces; the others are still erect and entire. The west one is seven feet square at the base, and we ascertained from its shadow, that it must be about sixty feet high. The east one is still larger and higher. A little east of these obelisks is a gate, whose adjoining wall are all of Syrene granite. Here we left this range of ruins, and went three hundred and forty paces west, to a high pile at which is an entrance from the west. It resembles the gate at which we first entered, and has rows of sphinxes before it in the same manner. Between this gate and the principal range of ruins, are, in several places, broken walls and columns. We returned to the principal range, and, proceeding to the east, came to an apartment the roof of which remains entire. This roof is supported by two rows of columns, eight in a row. In an adjoining apartment east of it, are twelve columns. Then are seen several statues, and ten or twelve more columns. The east gate resembles



the west, to which it corresponds, but has no sphinxes before it. From this place we went around to another gate on the south side. There is an immense statue by the side of it, and the adjoining walls are of granite. All this granite was brought from Syrene, now Assouan, more than one hundred miles. The cost & labor must have been immense. On entering we came to a second, third, and fourth gate. At each of them the wall is still standing, and there are several colossal statues. The ground between these gates was no doubt occupied by apartments now entirely destroyed. Before the gate are two rows of Sphinxes, sixty in a row, but, as is the case with the others all have lost their heads. At the south end of this double row of sphinxes, are also some heaps of ruins, and among them a great number of statues. We counted about sixty of Leo and Virgo, i. e. with the body of a virgin, and the head of a lion; and about twenty of lions, some of which had women's heads; several, also, of rams of an enormous size. South of these ruins is a pond of water. There is another in the south-east part of the area of the temple. The extent of the temple from the south gate to the west is about six hundred and sixty paces, and, from the east to the west, about five hundred and twenty. The walls are very thick, and generally covered with hieroglyphics. We are sensible this is but a very imperfect description of what remains of the temple of Jupiter at Carnac; but to such as have access to no other, it may give some idea of these ruins. Ruins so stupendous, after the lapse of three or four thousand years, show that the temple, in the time of its glory, must have been magnificent beyond conception. But as these walls and columns are now falling and perishing; so all human glory will soon fade and wither in the dust. But there is a temple whose columns shall

never fall, and whose glory shall never fade; whose worship shall never cease, and whose inhabitants shall never die. O that when all earthly temples and palaces shall be buried in the universal ruin, our spirits may be found worshippers in that imperishable temple.

*Antiquities of Gornon.*

*Tuesday 5.*—Luxor and Carnac include what remains of Thebes, on the east side of the Nile. At an early hour we fell down the river a little way in our boat, passed to the other side, took jack-asses, (without saddles or bridles, and with only a coarse blanket instead of a saddle,) and rode to Gornon, about one hour from the river. We stopped at the house of Mr. John Athanasius, to whom we had a letter from Mr. Salt. He is a Greek, and has spent several years at Thebes, making excavations, and searching for antiquities, in the employ of Mr. Salt. He lived sometime in a tomb, and then built a house over it, which he now inhabits. He spent the day in showing us the antiquities of the place. We set out first to see the tombs of the kings, which are in a valley N. W. of his house. In our way we passed over a high mountain. The east side of it, is called Hieropolis, is full of grottos, from many of which mummies have been taken. These are now inhabited by Arabs. From the top of the mountain we had a fine view of the plain of Thebes, with all its wonderful antiquities. We descended the mountain, and reached the tombs in an hour after leaving the house. We first entered the tomb which was opened by Belzoni and others in the employ of Mr. Salt, in 1817, and which is therefore called Mr. Salt's. We entered by an avenue eight or nine feet wide, and about as high, descended twenty-eight short stairs then walked thirteen paces still descending, then twenty-five more stairs, then eighteen paces which brought us to the first set of chambers consisting



of three apartments, one eighteen feet by fifteen, and the other thirty square, and ten or twelve high. Then descending eighteen stairs and ten paces, we came to a second set of rooms. The principal one was fifty feet by thirty. Here, when the tomb was opened, was a sarcophagus of alabaster, which has been removed to London, and is now in the museum. Adjoining this is a room thirty feet square on three sides of which is a projection which forms a kind of table. There are also two side chambers eight or ten feet square, and seven high. In the different rooms are a number of insulated pilasters. All the walls of the rooms, and of the passages, are covered with hieroglyphics, in *intaglio* *Alto relievo*. In one place are portrayed priests dressed in white, handling serpents; in another, persons offering sacrifices; in a third, a company of prisoners; in a fourth, dead bodies; &c. All these apartments are cut out of the solid rock. How much labor to prepare a tomb for one man! The second tomb we visited is called Memnon's. The entrance is ten feet wide, and twelve high. This passage is long, descends gradually, and has small open apartments on both sides; but no chambers like those in the other tomb. At the end of the passage is an apartment fourteen paces by eight, in which is a broken sarcophagus of Syene granite. We entered only one more of the tombs of the kings. After descending sixty-five paces, we came to the sarcophagus almost entire, twelve feet long, seven wide, and seven high. The passage extends twenty paces beyond the sarcophagus. We were told, that twenty-six or twenty-seven of the tombs of the kings are now open. Hamilton, in his *Egyptiaca*, states, on the authority of Strabo, "that it was commonly reported, that there had been forty of these monuments, and that the Thebean priests gave an account

of thirty-seven." Leaving these tombs we rode down the valley, in which they are situated, passed around the mountain, and returned to the house of Athanasius. We dined with him, and passed the heat of the day at his house. This time was spent in conversation about religion. We found him a deist. We offered him a Greek Testament. He did not seem inclined at first to receive it; said he had never read it; but after a long conversation about its excellence, the evidence of its truth, and the advantages that result from reading it with a right spirit, he said he would find time to read it. He showed us several mummies, vases, small idols, coins, rings, and other antiquities, which he has found. O that all Christians had as much zeal for the spread of the Gospel, as men of science, sometimes exhibit in literary investigation and antiquarian research. In the afternoon we went to the temple of Memnon, south-east of his house. The wall of the east end, now standing, is seventy-five paces long, and fifty or sixty feet high. The length of the temple, as would appear from its ruins, was about one hundred and sixty paces. We counted forty seven columns still standing; but the most wonderful and interesting object to be seen at this temple, in the statue of Memnon, now fallen and broken into several pieces. The body below the arms measures twelve feet through, and the arm is four feet in diameter. Hamilton says, he found that it measured six feet ten inches over the foot, and sixty-two or sixty-three feet round the shoulders. We next visited the temple of Isis, which is west from that of Memnon, and situated among the mountains. It is much smaller than the other temples, which we have seen, but has some very fine apartments, and the painting and hieroglyphics are in a fine state of preservation,



Continuing our course around a hill, which stands before this temple, and turning towards the Nile, we came to Medinat Abou, where is a large magnificent temple; but we did not stop to view it particularly. Thence we went to two colossal statues of Memnon. They are not very far from the temple of Memnon, and are in the sitting posture, with their faces to the east, and both of the same size. The south statue is of one stone, and almost entire. The other has been broken, (it is said by Cambyzes,) and has since been repaired. The upper part is built of stones of a different kind from the original. On the legs and feet of this, are a number of inscriptions, several of which, are published by Hamilton. They relate to the sound, which this statue is said to have uttered at sun-rise. Rollin quotes Strabo as saying, that there was at Thebes a statue of Memnon, which uttered a sound when the beams of the rising sun shone upon it. The size of these statues are enormous. We stood on the pedestal, and measured twelve feet on the leg, and still wanted considerable of reaching the knee. Hamilton says, "the height of the leg and foot is eighteen feet five inches, and the length of the little finger, four feet five inches." The name of Memnon is connected with a temple, a tomb, and several statues at Thebes; but who this Memnon was, or where he lived, it is not easy to ascertain. From these statues we returned to our boat at Luxor in the evening.

While we were thus engaged Mr. Wolff went to two villages south of Gornon, to see the Copts; and supply them with the Scriptures. He went first to Al Baarat, two hours ride from Luxor, where he found three Coptic families. In two hours from Al Baarat he arrived at Erment. Here Mallem Magrus purchased three Testaments. The whole number of Chris-

tians at Erment is sixty souls. In the course of the day, he gave eight copies of Genesis to Mussulmans.

We have now taken a glance at what remains of one of the most ancient, and one of the most magnificent cities of the world, which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate. Her proud monarchs, and their abject slaves, now sleep in the dust, and their spirits receive their just reward from him who is no respecter of persons.

About thirty miles above Thebes is Esneh, a large town, and the see of a Coptic Bishop. Most of its inhabitants are said to be Copts. We contemplated going thither, but finding that all our books are likely to be disposed of before we reach Cairo, and being in haste on account of the season, we concluded to relinquish this part of our journey. Beyond Esneh there are no Christians, except a few at Edfou. There are indeed a number of Copts now employed by the Pasha at Assouan, and we have heard that they are erecting a church there. During our stay at Thebes, we have sold eleven books, and given away thirteen, besides tracts.

From the London Baptist Magazine.

MEMOIR OF THE LATE REV. W. WARD.

MR. WARD was born at Derby, Oct. 20, 1769. His mother was a pious woman, having been brought to the knowledge of the truth by hearing a female Quaker in the town-hall of a Derby: our late brother therefore was blessed by maternal example and counsel, and it is supposed, while in youth, was himself the subject of converting grace, cordially embracing the righteousness of that divine Saviour, the unsearchable riches of whose grace he was appointed to make known among heathen nations.



He was baptized, and united to the church in George-street, Hull; and it being discovered that he possessed promising gifts for the ministry, he was encouraged to devote himself to that employment. Mr. Fishwich, then of Newcastle, now of Islington, generously undertook to place him under the care of the late venerable Dr. Fawcett of Halifax, that he might obtain literary instruction.

The writer of the *Memoirs* of the Rev. John Fawcett, D. D. speaks thus respectfully of him while he resided under the care of that venerable minister. "A residence of about a year and a half at Ewood Hall, endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him, as soon as opportunity offered, to relinquish every other engagement and endearing connexion for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by hints of admonition, and the dispersion of short tracts, to lead the most careless, as well as inquiring souls, to a serious attention to the best things. Though accustomed to situations above the lower walks of life, he most cheerfully, after the example of his Divine Master, associated with 'publicans and sinners,' that he might gain the more. The conflict of nature, when he left the family and his numerous friends, without the prospect of ever seeing them again, must have been great to his feeling mind; but he wisely avoided the pang of separation, by finally absenting himself before any one was aware of his immediate intention. To such separations as these, what could reconcile the mind but the hope of extended usefulness, (which in him has been realized,) and the prospect

of meeting in a better country, that is a heavenly, where those who have suffered all things for Christ, and have been willing to give up every thing for his sake, shall hear those welcome accents from the Saviour's lips, 'Well done, good and faithful servant, enter thou into the joy of thy Lord?'"—

The following account of his being accepted by the Baptist Missionary Society, will be read with interest by those who have not previously been acquainted with it.

"The first person whose qualifications appeared to be unexceptionable was Mr. WILLIAM WARD, a member of the Baptist Church in George-street, Hull. Mr. Carey before his departure had some small acquaintance with him, and being at that time a printer, he addressed him to this effect—"If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us." This hint seems to have remained on Mr. Ward's mind. After this he was called to the ministry by the church of which he was a member; and went to Ewood Hall for improvement, under the tuition of Mr. Fawcett. His amiable deportment and acceptable talents procured him the esteem of that respectable family. He had invitations to settle in England; but his mind appears to have leaned towards India. The Committee, hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting in Kettering, to be held in Oct. 1798, where he engaged as one of the preachers. After conversation on the subject, it was agreed that he should go out in the following spring.

"On his return to Ewood Hall, he addressed a letter to the Secretary, in which he says, 'My mind is calm.



My sweetest hours are those of retired prayer. The life of Brainard has done me much good. I would wish to make no reserve in favor of ease, or of the flesh, in dedicating my whole self to God. The Lord keep me humble, gazing on his own lovely image; and make it my meat and drink to do his will.' "

He was solemnly designated with Mr. Bransdon to the work of a Missionary in India, at *Olney*, May 7, 1799. "The work of the day was accompanied with fasting and paryer, and the opportunity was very interesting and affecting. Brother Hogg began by reading some suitable portions of Scripture, and then prayed. Brother Fuller proposed some questions to the Missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of Brother Ward was in substance the answer of both, and was to this effect.

" 'I have received no new revelation on the subject; I did not expect any. Our Redeemer hath said *Go ye into all the world, and preach the Gospel to every creature: and lo, I am with you always to the end of the world.* This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. While I was a Ewood Hall I received an invitation to carry the Gospel and a printing-press to India, were brother Carey and others have erected the standard of the cross. I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathen. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

'No joy can be compared to this,  
To serve and please the Lord.'

In his strength therefore I would go forth, borne up by your prayers, hoping that two or three stones at least, may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will raise from age to age, till time shall be no more.—The being & attributes of God, the total depravity of man, free and full salvation by the grace of God through a mediator, the Deity of Christ, the work of the Holy Spirit in regeneration, and the final salvation of believers, are doctrines which I believe, and consider as inclusive of all others. It is to the doctrine of the cross that I look for success in the conversion of the heathen.'

"After the Missionaries had each given their answer, they were solemnly set apart to the work by prayer and imposition of hands, in the former of which Brother Fuller engaged, and in latter, most of the brethren in the ministry who were present.

"After this, brother Sutcliff delivered an exhortation to the Missionaries, founded on Ephes. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

A passage having been previously provided in the Criterion, an American ship, Capt. Wickes, about to sail from London, they left the river May 24, 1799.

- To be continued.

#### Extract From the Nineteenth Report of the British and Foreign Bible Society.

YOUR Committee proceed to lay before you a Report of the operations of your Institutions, its Auxiliaries, and other societies pursuing its simple design in all parts of the world, during the Nineteenth year of its existence.—They will advert, in the



first instance, to those of the Protestant Bible Society at PARIS, and its Auxiliaries in other parts of the kingdom of France.

The Paris Society is now supported by thirty-six auxiliaries, one Consistorial Society, twenty-eight Branch Societies, and forty-nine Associations, of which seventeen exist in Paris alone: making a sum of one hundred and fourteen Biblical institutions in various parts of France.

Upwards of 12000 Bibles and Testaments, of the French Catholic version, have been circulated during the last year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

By the efforts of the *Wuertemburg* Bible Society, 5,528 Bibles and 2,620 Testaments has been distributed within the kingdom, in the year ending October, 1822. The total amount of its issues, for domestic purposes only, has been 63,994. "Still (its committee state, in their Tenth Report) a great field within the borders of *Wuertemburg* remains for our active exertions; many wants have not yet been supplied, many petitioners have been requested to wait with patience, and we often felt ourselves constrained to withhold the willing hand, from a consideration of our circumscribed means."

The *Hesse Darmstadt* Society has issued nearly 3,000 Bibles and Testaments. "Yet" (says the account recently transmitted to your committee) "the demand for the word of God is great from every quarter, and cannot be fully satisfied."

One instance of generous and persevering zeal merits particular commendation. A magistrate of the city of Bayreuth, M. Leers, and the Rev. Dean Pflaum, have printed by subscription two cheap editions of Luther's German Testament, each consisting of 6,600 copies, of which

600 were distributed to the poor. Your Committee have seconded the benevolent efforts of these individuals, by a grant of 1,000 New Testaments; and an offer to assist them in the publication of a third edition of the New Testament, on condition of its being free from note or comment. The grant, together with this offer, was acknowledged in the following terms:—"Your cheering communication afforded the highest gratification both to Counsellor Leers and myself. What pure delight and heavenly blessings are thus dispensed to our poor brethren in our town and neighborhood! Assure your committee, that the grant of 1,000 New Testaments shall be distributed with the most conscientious care, and that an account of the mode in which their benevolent views are carried into effect shall be rendered in due time. Still however, the remainder of the principality, embracing a Protestant population of 150,000 souls, is in great want of the Scriptures: we shall, therefore, print immediately a third edition of 7,000 Testaments, relying on the kind assurance which you hold out to us in the name of your committee."

By the seventh report of the *Hambro Altona* Bible Society, it appears that this institution has circulated, since its establishment, 18,839 Bibles and 1,908 Testaments; and has commenced a new edition of Luther's version, consisting of 20,000 copies. Your committee have contributed the sum of £200 to the New Testament, forming part of this addition.

The *Swedish* Bible Society has issued during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments were distributed gratuitously.

The edition of 10,000 copies of the whole Bible quarto is completed; a fresh impression of 5,000 Bibles and



15,000 New Testaments, from standing types of the octavo size, has been struck off; an edition of the New Testament, on large standing types, has also left the press.

Your committee will next briefly advert to the labors of Doctor *Leander Van Ess*, among his Roman Catholic Brethren.

It appears from a document published at Dramstadt by this indefatigable advocate of your cause, in August, 1822, that he had circulated, from the commencement of his operations, up to May of the same year, 456,000 copies of his New Testament, besides 8,935 copies of Luther's German Bible, and a number of copies in the Greek, Latin, and Hebrew languages. His supporters, among persons of his own religious persuasion, were on the increase: the Societies of the Netherlands, of Geneva, of Bremen, had collectively contributed about 200*l.* to his funds; and among the donations presented to him is one from the Prince of Thurn and Taxis.

The following extract of a letter, bearing date February 6th of the present year, from this distinguished coadjutor, whom your committee have aided by grants to the amount of 600*l.* during the last year, will be listened to with pleasure.

"I praise God for the experience which my extended correspondence affords me, that the more the people drink from the fountain of living waters, the more a thirst for them increases, and the Lord has raised up many Catholic clergymen who promote this work with energy and spirit. How wonderful is the love of God towards wretched and sinful man. From all quarters I receive encouraging letters, written by Catholic clergymen, who approve of my exertions and struggles in the Biblical cause; but I exclaim with the Psalm-

ist, 'Not unto us, O Lord, not unto us; but unto thy name give the glory.'

#### REVIVALS OF RELIGION.

During the last winter there were revivals of religion, in five schools taught by beneficiaries of the American Education Society. During the last year, there were revivals of religion in five academies, viz: in Hampton, N. H. in Phillips, and Amherst, Mass. in West Nottingham, Maryland; and in Abbeville, S. C. During the last eighteen months, there were revivals of religion in six colleges; in Williams and Amherst, Mass.; in Dickinson and Jefferson, Penn.; in Hampden Sidney, and Washington, Virginia. In the colleges and academies of the middle and southern states, mentioned above, there were never revivals before; and therefore they are regarded by Christians generally, at the south, as opening a new era upon their literary institutions.

During the last eighteen months, in the colleges, academies, and schools mentioned above, more than two hundred promising youth, who will probably become ministers of the gospel and missionaries of the Cross, were hopeful subjects of grace. The large cities, and the different states and different denominations of Christians have not been less signally blessed, than the literary institutions. During the last year, Boston, New-York, and Charleston; thirty-six Congregational and Presbyterian Churches in Mass. nineteen in Con. forty-five in New-York, twenty in New-Jersey, thirty in Pennsylvania, twenty-two in Virginia, are reported as having been favored with revivals of religion. During the same time, twenty-eight congregations, in the Presbyterian church; one hundred and seven in the Baptist; one hundred and thirty-nine, in the Congregational; fifty-five in the Methodist; and eight in the Dutch Re-



formed; in all the different denominations, 407 congregations, are reported as having shared in the same gracious and Divine influences. The number of hopeful converts, in these revivals, is estimated at twenty-six thousand seven hundred and sixty-four. This most refreshing intelligence has been collected with great care, from the various religious publications, of the different denominations and states, and will be communicated to the churches more minutely in this paper. Is there joy in Heaven over one sinner that repenteth? What! in view of this scene? In one country, in a single year, more than four hundred revivals of religion, and more than twenty-seven thousand hopeful converts.

*Boston Recorder.*

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## CARLISLE, DECEMBER 12.

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### LIBERALITY AT HOME.

We have been credibly informed, and it is with pleasure we state it, that Rev. H. R. Wilson, late pastor of Silver Spring congregation, has been made a life member of the American Tract Society by an unknown female of said congregation.

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### AMERICAN TRACT SOCIETY.

This institution has been in operation nine years; during which time it has published about 3,000,000 Tracts. The matter contained in these Tracts are on subjects which interest every mind,—the salvation of immortal souls. God has always owned the labors of those who have sought to glorify him, let the attempt be ever so feable; nor has he left those engaged in this mean, without some tokens of favor. He has given them an assurance

of the acceptance of their labors, by blessing, to the conversion of souls, the reading of these silent auxiliaries of the Bible. If he has thus owned their labors on earth, what will be their acceptance above? Our readers will remember, no doubt, some facts which we published concerning this society,—accounts of conversions by the reading of Tracts. Upwards of forty instances were then known to the Committee, by the reading of but six copies of the Tract entitled "Sixteen short Sermons." Of this Tract 24,000 copies have been published. If the remaining ones would be likely blessed, who could calculate the good resulting from them?

The means whereby this society is supported are, annual subscriptions, donations, and the contributions of persons becoming life members.

In looking over the list of life members, with which the last report furnishes us; in May last there was not *one* life member in Pennsylvania! This is a fact which should be attended to by the advocates of Tract societies. The society is in want of funds to supply with Tracts their numerous depositories, to defray the expenses of printing in foreign languages for distribution among the destitute heathen. Shall they want?—By the list of life members we observe, that the females have, by their magnanimity, contributed much to the promotion of the society's interests, by making the pastors of their churches members for life. This they done, by raising a sum of money among themselves a-



mounting to \$20 or more. Has none of the ladies in Pennsylvania as much love for the prosperity of this noble institution, and their pastors, as those elsewhere? we should think so. Let it not be said that the society being located at a great distance, and the interest excited by its operations less known here, than in the neighboring states, is not to receive our charity. They have brought their labors to the centre of this state, in order that we might receive the benefit of them. They have in Pennsylvania *two* depositories, both of which are supplied with a good variety. One at Harrisburg, under the agency of Mr. Alexander Graydon, the other at Philadelphia, in the care of Messrs. Littell and Henry.

It would be gratifying to see an extensive interest taken in the distribution of Tracts, and the encouragement of Tract societies. The matter contained in them is evangelical. They are, as the London Tract Society says they should be, composed of "*Pure Truth*, flowing from the sacred fountain of the Bible, uncontaminated with error, undisturbed with human system, clear as crystal, like the river of life. The christian community do not see in them any thing that would tend to injure the interests of their religion, but every thing suitable to improve the mind, and point the soul to heaven.

The American Tract Society have had bound in strong, neat full binding, 1000 copies of the first five volumes of their tracts, 200 of the 6th

and 500 of the seventh. Each contains 300 pages. These can be had at 50 cents, per vol. which will enable any person so disposed to add to his library, for the trifling sum of \$3 50 cents "*seven* volumes, containing 2,100 pages of important matter, exhibited in a striking and impressive manner, and in the very form in which it has been blessed to the salvation of thousands."

Mr. Alexander Graydon has those tracts on hand, at his depository, both bound in volumes and in single numbers. The cheapness at which they can be had, will enable every person so inclined to have them: they are sold by Mr. Graydon, at a mill a page—that is, ten cents per hundred pages. Tract Societies, Sabbath Schools, and individuals, can be supplied at the same rate, with any quantity; and we think it would be to the advantage of Sabbath Schools at least, to procure them for reward books and for gratuitous distribution among the scholars.

#### RELIGIOUS PUBLICATIONS.

The Publishers of the Christian Almanac for 1824, have taken care in collecting a list of all the Religious Periodical Publications in the United States; from which it appears, that there are 43 in all, viz:—2 in Maine, 1 in New-Hampshire, 1 in Vermont, 6 in Massachusetts, 1 in R. Island, 6 in Connecticut, 8 in New-York, 7 in Pennsylvania, 1 in Delaware, 3 in the District of Columbia, 2 in Virginia, 2 in S. Carolina, 1 in Georgia, and 2 in Kentucky. Of these,



20 are monthly or semi-monthly; the remaining 23 are weekly. Taking these on an average, there are one thousand patrons to each of them; which will make 23,000 copies of weekly religious intelligence circulated, among at least 5 times that number of people, and 20 thousand copies of the first description added to the above, would make 120,000 papers, circulated monthly among (at a just estimate, of 5 in each family receiving these publications, capable of reading,) about 600,000 souls.—Large as this may appear, how trifling the amount, when compared with the myriads of intelligent and able citizens who do not receive a glimpse of a religious newspaper during their life time! How many states yet remain without *one* religious newspaper within their bounds? We will not make an estimate, but would just observe, that Maryland, New-Jersey, Ohio, Indiana, Tennessee, N. Carolina, Mississippi, &c. appear not to have any of this description printed within their limits. It would be needless to inquire, why the religious intelligence is not propagated equally as wide as political. The reason is plain. There is not as much ambition for the cause of the Gospel as for the elevation of great men to places of honor and eminence. There is a glaring absurdity apparent in the procedure of mankind. Were any person to visit personally, the whole community of the U. States, and ask them if they were lovers of religion, but a small minority would answer in the negative; yet those who

thus would be desirous of obtaining the name of Christians must have the news of the day from all quarters of the country; while they never think of taking those which relate to the triumphs of that faith of which they profess to be participants! Hence we have seen instances, where there was but one religious publication in a state, of its suspension for want of patronage. And hence we see the conductors of others subjected to penury and want, and their means of usefulness contracted, owing to the scanty subscriptions obtained to their works.—But the times are brightening. Ere long, it is to be hoped the praise worthy undertakers will not sink in dejection under the impression, that Christians are ungenerous; but when, instead of speaking to contracted thousands they will tell the conquests of the gospel of Christ, to millions of rejoicing hearers.

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MISSIONARY SOCIETY.

A quarterly meeting of the Managers of the Young Men's Missionary Society, will be held on Saturday next, the 13th inst. at three o'clock, P. M. at the School room of Mr. Gad Day. Punctual attendance is requested.

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*Joseph Nelson*, the person who was confined in the Jail of this county some time last harvest, on the charge of killing his brother, received his trial last week at the court of Oyer and Terminer, of Perry County. The jury found a verdict against him of "murder in the second degree,"



he was sentenced to 12 years imprisonment in the state penitentiary located at Philadelphia.

*For the Miscellany.*

Among the numerous methods which have been adopted by different men in different ages of the world, to emblazon their character or trumpet their fame, none has been attended with less difficulty or presented fewer inconveniencies, than a profession of disbelief in the doctrines of revelation. That which shocks our feelings must attract our notice, and though the Infidel possesses a reputation not of the most noble kind, yet his profession having been made, only for the sake of acquiring a name, he has gained his end. Hence we see that his instigating principle is vanity, for which he never would be known in the common walks of life, he may by casting out his insinuations against the Bible, a Heaven or a Hell, draw forth marked tokens of deference to his wisdom from the vulgar and illiterate. This being the case, how great must be our astonishment to number among the ranks of the adherents to Infidelity, men of the finest talents and noblest intellect? Yet such is the lamentable truth. Scarcely any civilized age or nation has been exempted from its fatal influences, and often indeed, has it proved a perfect *epidemic*. No sentiment that ever deranged the human intellect, can be so deeply marked with the very hue of Hell itself. 'Tis the foulest stain that ever blotted the human character—'Tis the most deadly corruption that ever preyed upon the human heart—'Tis a cherished poison which taints the very life-blood of the soul. It defaces that noble and glorious image which God stamped upon the human form; it tears from the soul that record which God has there placed of himself, and sinks its victim far below the brutes which perish. The

whole animated creation shows the glory of its Creator; and while all the objects in the universe bear the impress of his Almighty hand, the deluded Infidel regards them not, or at most considers them things self-existent and self-created. The rippling rill as it murmurs over its rough and stony bed, the gentle breezes of the morning that waft on their wings, "the fragrance of a thousand varied sweets," speak the goodness of their Creator, and even the very floweret which he treads beneath his feet teaches him a heavenly lesson. God speaks in the rushing winds;—but he hears not. God's voice sounds in his thunders;—but he is insensible. The power of his arm is manifested in his lightnings;—but he trembles not.—Ah! thou high-spirited Free-thinker, where didst thou learn the non-existence of a God? was it in yonder silvered moon which sheds its mild and placid rays around thy dwelling? was it in the noon-day sun which warms thee with its genial heat? was it in the furious hurrican which howls around thy casement? or from which one of God's works didst thou obtain thine information? He looks about and hesitates for a reply. He may look in vain. None of Nature's works speaks in a kindred language with his own. If he asserts that all the objects which diversify the face of the universe sprang from nothing, he asserts that nothing has produced a substance, and upon this *self-evident* axiom he founds his system of Infidelity. Does he begin to doubt, and would he learn his first lesson of heavenly wisdom? let him go and ask of Plato, of Cicero, of Socrates, upon whom the sun of righteousness never shone, and to whom the volume of inspiration was always closed, if there is a God, and they will open the book of nature and bid him read & understand.—Let him ask yonder squalid savage and hear his answer, then let



him interrogate his own heart and await its reply. If this is not enough let him visit the Infidel's dying bed, and there view frail mortality struggling under the grasp of the king of terrors—there let him see depicted in the countenance of the unhappy sufferer, the horrors of the second death; ask HIM if there's a God, ask HIM if there's a Hell, and let him abide by HIS answer. If we cast a single thought upon all the unbeliever's views, we cannot avoid seeing how fraught they are with the wildest extravagancies. Where can he cast his anchor when his frail bark is tossed by the tempests? Where will he find "a refuge from the storm?" where a shelter from the whirlwinds when the waves of adversity roll around him in tremendous fury, what kind friend comes over his "sea of troubles" and commands the raging billows to be hushed. And when he casts his penetrating thoughts even to the verge of his earthly existence, does he not hear within himself something that tells him that the soul "shall flourish in immortal youth," or does he hug with joyful delight the horrid hope of annihilation? And when the mandate has gone from the "high chancery of heaven" for the messenger of death, to summon him to appear before the tribunal of his God, when he sees the world and all its scenes fast receding from his view, what then supports his fainting spirit? Hope presents not a single ray of joy, and faith holds out to him no glorious prospects of a joyful eternity. He then believes, but ah! his faith is vain, his cup is filled up with the measure of God's indignation and wrath, and he is already beginning to taste the awful mixture. Such is the end of the Infidel. In him the whole creed of Infidelity is in itself so absurd, so blackened by "the dunest smoke of Hell" that it must be a matter of amazement as well as sorrow, that any can be found

so depraved and besotted, as to be capable of adopting it.

But with what different feelings can we turn to the contemplation of the humble Christian. He *knows* that there is a God—he hears him in every wind,—he sees him in every tree, in every plant, in every herb, in every leaf. He knows that he is a God of justice,—he knows that he has broken His laws, and become amenable to the penalty. But he also knows, that this penalty has been paid, and where before he could see nothing but terror and wrath, he now sees "life and immortality brought to light in the gospel." Before he mourned in despair; he now rejoices in hope; he feels that he has been bought with a price and his greatest desire is to be subservient to the cause of his great Redeemer. He knows that he must soon enter upon eternity and he is continually preparing provisions for his journey.

The contrast between the two characters is wonderfully striking. The Infidel has nothing upon which to rest in time of distress;—the Christian looks to his Saviour, and draws from the "fountain-head of life and light" all those supplies of grace & strength which are necessary for him. The hopes of the Infidel (if he has any) are vain and chimerical;—the Christian's is "an anchor cast within the veil;"—the Infidel looks not beyond the scenes of present existence, but centres his enjoyments in objects which in themselves, are but frail emblems of their perishing mortality;—the Christian with steadfast faith, strives after the mark for the prize of his high calling,—a crown whose pearls are righteousness, whose choicest jewel is eternal glory, and in the struggle with the king of terrors, the Infidel writhes in agony under the expectation of that punishment which he so long disregarded;—while the Christian in the triumph of faith, shouts "Oh! Death where is thy



sting? oh! Grave where is thy victory? and as he leans upon his beloved, the waves of Jordan roll back, and he passes over to "the mansions of eternal rest," there to strike forever on his golden harp in unison with the redeemed in heaven, that song which Angels cannot sing, "To Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to whom be glory and dominion forever and ever. P.

*Carlisle, Dec. 6th.*

*For the Miscellany.*

#### EDUCATION.

*On the principle of connecting science with useful labor.*

Some of the advantages that would result to society at large and to individuals from a system of education connecting useful labor with science have been noticed in the foregoing communications. The practicability and usefulness of the plan is fully proved by the operation of Mr. Fellenberg's benevolent asylum for the poor and highly approved academy for the rich. What has been suggested may be considered as a few hints or ideas on the subject. Whoever takes time and reflects on the matter, will find many others to occur. All are ready to acknowledge its utility; some doubt of its being practicable. But why may not that which has been done by Mr. F. in Switzerland, be done in this country? Human nature is much alike in all countries; and if you take subjects early in life, and adopt a proper system, you may train them to what you please; and where usefulness is the object there would be but little difficulty: for in a short time their own reflections upon the precepts and practices, given them, would point out its advantages, and reconcile them to labor. Man is a creature formed by habits. (For the force of habit read Johnson's vision of Theodore,

to which sentiments every man of thought who has travelled far on the journey of life will readily subscribe.) In every city, town and village in our country, are a number of idle boys, whose parents, in indigent circumstances, or intemperate habits, are disqualified to give that attention to their education, which they require. They are suffered to stroll about the streets and learn from each other many vicious practices. Too many of them become pests, instead of useful members of society. Upon the plan proposed many of them might be rescued from destruction, and be rendered comfortable and happy in themselves, and contribute to the happiness of those around them. Many simple plans might be proposed for carrying the principle into effect: Such as work shops annexed to our schools, where a part of a youth's time of suitable age, might be employed to advantage, in acquiring the use of tools and useful habits. Masters might appropriate a part of each day, or week, or month of an apprentice's time at school. Manufacturing establishments might give to the children and youth a small portion of each day, to acquiring useful science to great advantage; and the probability is, they would be no losers but gainers by it. But no plan would be so complete, as that which Mr. Fellenberg has adopted; and the probability is, that such an asylum for the poor, would, in a few years, be made to support itself; and be perpetuated without any expense to the public. Its labor fully meeting all its expenses. The cause of Religion, the only sure foundation for happiness, both in this our present state of existence, and in that spiritual state to which all are hastening, might be greatly promoted by this system. The practice might be combined with the precept, that God has ordained that man should labor.

The example which Jesus Christ,



the Christian's Lord and Master, has set, in working at the trade of a carpenter, with his reputed father Joseph, until he was of age, might here be practiced, accompanied with lessons on humility, industry and the economical use of time to great advantage. There can be no doubt of the Saviour of sinners being thus occupied, as St. Mark stiles him the carpenter. It would also be following the example set us by the great Apostle of the Gentiles, who (while preaching the Gospel of reconciliation,) labored with his own hands, at times, for his subsistence. Peter the Great, of Russia, occupied a part of early life at labor. In the Anecdotes collected by Stachlin, it is related, he forged with his own hands, a quantity of iron in bars, and put his own particular mark on each bar; thus he amused himself not only with seeing and examining every thing in the most minute manner, in different workshops and manufactories, but also with putting his hands to the work, and learning the business of a blacksmith.

The writer must here rest the subject; neither his time or circumstances at present, admits of enlarging on this his favorite theme; but he indulges the hope that some more able hand will take it up and that in this age of improvement in plans of benevolence, that of improving the system of education by uniting useful labor with science, will not be neglected G.

#### THE SABBATH

The following pertinent remarks, are from the *Rhode-Island Religious Intelligencer*; the facts stated at the conclusion of them, should put those, whose opportunities have been more propitious, to the blush. The fact of the particular observance of the Sabbath is no light argument in favor of missionary operations.

Said a gentleman addressing his friend, while on their way to the house of worship, on a Sabbath Day, "The Sabbath! what an excellent institution! but for this, we should forget our God. Our ships, our houses, our lands, our money, would absorb all our affections." He spoke from his heart. He was wealthy—yet, the unsearchable riches of Christ—treasure laid up in heaven, were better to him, than thousands of gold and silver; he has chosen Christ for his portion both in the present and future world. Happy, were all the rich of his opinion concerning the Sabbath, did they occupy their seats in the house of God with his exemplary regularity. Happier, had they all made the same wise choice of a Saviour. Happy, too, if the poor, and all ranks of society, properly esteemed the Sabbath, and had sought for and obtained incorruptible inheritance. But alas! how many in the land of Sabbaths, are without Christ, and profane the day which is sanctified by the Lord himself. Many on that day absent themselves from the christian temple, and, as though God *could* be mocked, assemble at the brothel, the tippling-tavern, and billiard-room, and other resorts of vice. Others, still more decent, though they refrain from this, are found in their shops, ware-houses, counting-houses and fields, pursuing their secular business of every kind, as if six days, out of seven, were not sufficient for all the purposes of labor. How bitterly would they complain, had some Egyptian task-master to compel them to work the seventh. Others, again, lounge away their time at home. Some shadow of apology might be offered for these, did they read their bibles: but to this, they prefer "trifles, light as air;" the novelist furnishes them with their Sunday fare. Reader! "remember the Sabbath Day to keep it holy." God spake this amidst the tempest of Sinai. He repeats it every



returning Sabbath. The whole christian world echo the sound. But hark! a voice from the island of the sea—it comes fraught with the same command—"he that hath ears to hear let him hear." The New-York Observer informs us on the authority of a letter from Mr. Ellis, a missionary at the Sandwich Islands, to his friends in England, that at Oahu,\* "every Saturday night, the King's Prime Minister sends round the crier, to proclaim in every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandel-wood, shoot birds, or follow any of their *games* or *plays*, but must go to the place of worship, and hear the word of God." This is not an arbitrary edict of the King to constrain his subjects, but it merely signifies his pleasure. All the chiefs, and many of the people obey it.

Just received at this office, and for sale, the  
*Christian Almanac for 1824.*

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\*The principal settlement of the Sandwich Islands, and residence of the King, who has assumed the name of Tamahamaha II.

tions in the U. S. & other places; also of Religious Publications in the United States—Dialogue,—on the efforts now making to spread the Gospel—Hon. Elias Bouginot's Will—Wills—Family Worship—Promises to the Liberal—Selections,—Anniversaries and Treasurers of charitable institutions, &c.—Rates of Postage—Federal Courts of Law—Courts of Pennsylvania—Courts of New Jersey.

#### THE WORLD TO COME.

*By Bowring.*

If all our hopes and all our fears  
Were prisoned in life's narrow bound;  
If, travellers through this vale of tears,  
We saw no better world beyond;  
O what could check the rising sigh,  
What earthly thing could pleasure give?  
O who could venture then to die—  
O who could then endure to live?

Were life a dark and desert moor,  
Where mists and clouds eternal spread  
Their gloomy veil behind, before,  
And tempests thunder overhead:  
Where not a sun beam breaks the gloom,  
And not a flow'et smiles beneath;  
Who could exist in such a tomb—  
Who dwell in darkness and in death?

And such were life, without the ray  
From our divine religion given;  
'Tis this that makes our darkness day;  
'Tis this that makes our earth a heaven.  
Bright is the golden sun above,  
And beautiful the flowers that bloom,  
And all is joy and all is love,  
Reflected from the world to come.

MARRIED.—On Thursday evening 4th inst. by the Rev. Mr. Spencer, Mr. Thomas Lee, of Dickinson township, to Miss Mary Noble, of this borough.

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*Carlisle.*

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